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PACIFIC SCHOOL
OF RELIGION

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Provided by the Board on Christian Education—Edited by Percy M. Thomas

For November 1—The Christian View of Marriage

(Genesis 2:18-24; Mat. 19:3-6; John 32:1-5)

PAGAN INFLUENCES

The formal, conventional pattern for marriage among Christians in America is so well known that any description is unnecessary. The pattern is largely based on statements found in the Old Testament writings and the writings of the early church fathers found in the New Testament.

A careful study of the general practices of today reveal that many pagan ways have been incorporated into the so-called Christian marriage ceremony. As an example, this one might be mentioned—the father or guardian, giving the bride away is a hangover of the practice of selling the daughter based upon the assumption that the bride was the property first of the father, then of the groom.

We need not go outside America to find thousands of women who have been kept in slavery all their lives because the marriage contract assumed that they were the property of a man.

How many other pagan practices can you discover in our accepted marriage code?

LEGALISM IS NOT ENOUGH

If the increase of divorce in America is an indication of lax morals and infidelity, then it is high time that the Church should give more thought to the causes rather than trying to sweep back the tides through legislation. Most of the flagrant evils in society today can be thought of as effects and not as causes.

One statement in the lesson for this Sunday raises a multitude of questions: "What therefore God hath joined together, let no man put asunder."

When is a couple joined by God? If this is a spiritual relation, can unbelievers enter into it? Can a man or a woman be joined legally by the State, or by a Church, and still not be joined by God? Why were there so few separations among early Friends, even though their marriages were not recorded by the State?

While it is true that the Church has a mission in guiding her own children by providing them a spiritual environment in the days of courtship and marriage, there are also the great masses outside the church that need the help the Church alone can give. The large group of young people to be found in our schools and factories in close association with the young people of the church will do much to offset all the efforts of the Church to save her own young people unless they too are given adequate help and guidance.

There is always the temptation for good people to resort to law to achieve righteousness, excluding from their society all those who fail to conform.

Jesus encountered this sort of conduct in the Pharisees. They could not understand how he could deal kindly with the woman from the street who washed his feet and wiped them with her hair.

Law has its limitations in that it cannot do more than define duty. It is grace (unmerited favor) that gives life, purpose and motivation.

PERCY M. THOMAS.

For November 8th—Christian Nurture in the Family

(Deuteronomy 6:4-9; 20-25; II Timothy 3:14, 15)

THE FAMILY AT ITS BEST

Just a short time ago I came across a suggested slogan for the homes of America, to be used during these trying times. Here it is "The world at its worst needs the home at its best". I think that is an excellent slogan. Perhaps we should put it up some place where we could see it every day and let it remind us of its message. I am assured that it is true. One doesn't need to spend any time proving that the world is just about at its worst. What I do want to ask is, how can the home be at its best. What does that mean? In a bit of blank verse which is very meaningful Leland Foster Wood has written what he calls "Beatitudes for the Family", and those beatitudes begin this way:

"Happy is the family
Whose members know what a home is for
And keep the main aims in view."

Perhaps we ought to ask three important questions: What is a home and what is it for? When is it at its best? And what can I do about it? First then, we could go to a dictionary, for a definition of the home. But that is likely to be too academic and too technical. Perhaps there is a better way of saying what a home is. Here, for example, are a poet and a child. Let's get them to say something about a home. The poet is Grace Noll Crowell. She writes as follows:

What makes a home
I asked my little boy
And this is what he said:
"You, mother, and when father comes,
Our table set all shining,
And my bed;
And, mother,
I think it's home because we love each other."

You who are old and wise
What would you say
If you were asked the question?
Tell me, pray.

That's beautifully said, and its better than a definition.

Now, let's go back to the starting point, and remember that slogan. "The world at its worst needs the home at its best." I'm going to suggest five or six things that may help a home to be at its best. First, a purpose. Whoever thought of sitting down and working out a purpose for the home—for your home? Try it sometime soon. It may prove to be quite an adventure and quite helpful. Every family ought to work out its own purpose. Second, a democratic spirit. You couldn't say that in some places in the world today. You couldn't have said it anywhere a few generations ago. This spirit should be applied not only in the relationships between husband and wife, but in relationships with the children in the home. Too often we parents are dictators and do not realize it. Third, a spirit of sharing. Let the home be a place where you find sharing and giving in contrast to selfishness and grasping and hoarding. That doesn't need to have much said about it. It just needs to be demonstrated. Fourth, a spirit of love that is real. You remember what Paul wrote to the Romans: "Let your love be a real thing". And how John wrote in his first letter: "My dear children, let us put our love, not into words nor into talk, but into deeds and make it real". (Moffatt trans.) Fifth, it takes good cheer. "Home life with a bounce," someone called it. Fun together, playing together, happy, hopeful attitudes, writing cheerful letters when away from home, living with a contagious joyful spirit. You can't get away from it, it takes good cheer to bring a home up to its best.

Sixth, and most important of all, let the home be a spiritual center. In one sense we have been saying that all along.

(Continued on page 462)

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Beyond the Horizon

By Murray C. Johnson

THE other day I heard a young naval airman say that when on duty he and his men flew "beyond the horizon," and so absorbing was the picture evoked by this phrase I heard little else that he said. In my mind I could see the ships of the line, massive, cumbersome, slow, prisoners of the sea. Then I could see the planes that went forth from them, trim, speedy, graceful, going on and on until at last, mere tiny specks, they were lost to view in the great blue bowl of the heaven. Here they scouted for danger, and sought information to flash back to their comrades left behind. As much as we abhor war we cannot help being moved by the young men who operate these planes, cool, daring, resourceful fellows, who daily face inconceivable peril in the performance of duty. Quite indispensable to the modern navy are these "eyes of the fleet," and similarly indispensable to the human race have been the men and women of all generations who have lived ahead of their times and have dared venture beyond the horizon of their time and thought to become pioneers of the unknown. Abram left Ur of the Chaldees, going out and not knowing whither he went. David left the sheep of his father and ventured beyond the restraints his fault finding brethren would have placed about him. Paul broke away from the old and familiar pattern of life to become the first missionary to the Gentiles. Columbus believed in the existence of a continent beyond the farthest rim of the ocean and risked his all in its discovery. Our automobiles, radios, electrical appliances, marvels of medicine and surprises of science, are all possible because someone has been willing to go beyond the seeing and thinking of his neighbors.

The present generation of Quakerism exerts an influence out of proportion to its numerical strength, because among its ancestors have been great characters who have dared pioneer in things of the spirit. George Fox's life was long filled with many questions, but when at last he heard a voice telling of One, even Christ Jesus, that could speak to the needs of his heart, and after he discovered that man can commune with God without aid of priest or ritual, he laid hold of a truth not known in the creeds of church or the philosophy of professors. When William Penn made a treaty with the Indians and gave them pay for the land used by his colonists, he was writing a new chapter in the dealings of a stronger people with one weaker and less fortunate. When John Woolman refused to avail himself of slave labor and insisted in paying money to southern hosts for his entertainment, he was acting far in advance of the current belief which held black people little higher than animals, and destined of God to be drawers of water and hewers of wood. At a time when prisons were cess-pools of filth and vice, and the prisoners had little but drunken brawls to relieve the tedium of confinement, Elizabeth Fry insisted that sanitary facilities be introduced into the jails and that wholesome work and healthful activities be afforded the inmates. In wartime, Friends, at least in part, have lived in that spirit of Him that takes away the necessity of wars, and have refused to bear arms, though men all about them are fighting. Following the close of the last war (when nations of the world were ablaze with either the bitterness of defeat or the arrogance of triumph,) the Friends Service Committees pointed the way to a new brotherhood, when they fed alike the children of both friend and foe—French and German. Today our boys who have entered Civilian Public Service, when the great masses have gone to the army training camps, are seeking through constructive work to help build a peace more enduring than that which is gained by bombing enemy nations into temporary submission.

Men and women who are willing to break with the masses and lead on to higher levels are as badly needed today as ever before. This need is most obvious in the affairs of the world where men generally, have again reverted to the paganism of brute force and might. Just as genuine, though possibly not so evident, is this need in the Christian Church, and particularly is this need present among Friends. We, and especially we of the Middle West, have more or less gloried in the praise and publicity given our name, but have we ever considered that the majority of exploits which have won such favor have either been those of previous generations or have come from other branches of our Society? We assume that we have taken leadership over some other denominations in social service, betterment of interracial relations, education for peace, improved

conditions of laboring people, relief work, etc., but what have *we* done to bring this about? Is it true that we are so concerned with paying our pastor, maintaining our local activities, spinning our own little, whirring wheels of organization and program, that we are indifferent to the steady drain and loss of membership; that we are unmoved by the ever increasing difficulty with which trained and sufficient leaders are secured for our Meetings; that we care nothing about our narrowing circle of interests? The Society of Friends has in the past, most definitely, often provided spiritual leadership for its time, and it will undoubtedly do so in the future, but just now in the year 1942 the need is great among our own selves. The passing of leaders whose voices we have long followed have naturally produced loss and uncertainty, but we cannot longer coast on the momentum of former effort. We need a prophet with inspired vision to shame us for our spiritual complacency and worship of the gods of Ease and Expediency. We need a Moses to lead us into definite and clean cut and positive action. We must imperatively need a spiritual tactician who will map out a whole new strategy and provide a program which merits and wins the ardent and intense and sacrificing support and cooperation of all of us. The kind of a world that we will have after the close of the present war, the sort of liberties the individual may then have, will depend to a large extent upon the vision and statesmanship of the united church. As part of the church at large, Friends must be wisely concerned and intelligently prepared for this coming service. A group does not break easily with its own weaknesses, long grown dear; it moves forward only with tears and blood; but what has been done before can be done again, and a future even more useful than the past, lies ahead of Friends. May God grant unto us courage to venture beyond the present horizon that is about us.

Education for the New Day

By Rupert Harrison Stanley

PREAMBLE

Most people are ready to agree that the material and productive side of our civilization has been highly developed. We need now to pay more attention to the neglected side of our life, and to consider seriously a type of education which will enable us to find ourselves and to recover inner peace and joy and power.

It has been said that the desire for fullness of life is stronger than the desire for life itself. So, today, one is not satisfied with the mere getting of knowledge which does not contribute toward the development of the whole of the individual.

If we agree that the most essential quality of all conscious life is the desire for fullness of life, the desire that is, for the full development and the full exercise of all that the individual has it in him to be and to do, then our task of education seems defined, albeit in terms of baffling perplexity.

The actual thing which we get out of a college experience with all its intimate association is something more than the sum total of all the parts. In this life together we receive not only content for the mind but we also receive mind training.

Therefore, we seek to build life and character upon an intellectual base, in the education, for the New Day ahead of us.

EDUCATION FOR MORAL AND SPIRITUAL QUALITIES

All of the officers of a college, students, faculty, trustees and all should be alert to seek out, to train, and to develop individual traits such as:

a. Depth of insight
b. Clear vision
c. Spiritual perception
d. Profound loyalties
e. Broad comprehension
f. Magnanimous aims and
g. Withal an appreciation of those subtle energies of the Spirit contained within the soul.

EDUCATION AND HEALTH FOR THE NEW DAY

Fullness of life is to be attained only if the body and mind alike are strong and healthy. Under these conditions one can give and receive complete enjoyment in companionship. Whatever makes the body and mind strong is to be encouraged in college life, and whatever cripples these should be removed. Fullness of life is to be attained through temperance, in respect to physical and mental pleasure and excitement, if we are to share properly with those lives which are so closely interwoven with our own, at present in college, and in the future in the even more intimate relationship of marriage, and family life.

FULLNESS OF LIFE AND COURSES OF INSTRUCTION

Courses of instruction should be closely related to the current practices and requirements of the community in order to eliminate the evil and strengthen the good.

They should be designed to bridge the gap between the sheltered environment of college life and the open environment of the community, which too often is complacent and sterile, if not cruel, harsh, unsheltered and cold.

Courses of instruction should also bridge the gap between knowing something and making that something of value, and of practical use to someone else. Knowledge, or understanding, obviously, is of value only when it is used for mankind.

Courses of instruction should embody an inter-related and continuous process of education. Continuous education means knowledge creatively sought and constantly used, if it is to have lasting value. The person with information and education of this type has, or will have, the mental capacity, social vision, and moral courage to discard antiquated and outworn methods for new and more adequate ones when the need arises. Such a person has an idealism tempered with restraint and balance which keeps him steady and forward-looking in his plan of social building, and undaunted by the attacks of either the hopelessly conservative, or the dangerously radical.

Courses of instruction should develop an international viewpoint without losing a sense of domestic consciousness. One of our diplomats has said that college people should promote better understanding of others by making the problems, passions, and ideals of peoples and nations better understood.

As a passive force in one's life such courses of instruction would help a person to withstand the stress and the shock

of bitter and sad experiences, for they are certain to come.

As an active force they would strengthen his ideals and give him courage as he comes into intimate contact with the weaknesses, failures, and disappointments of our human institutions.

MEMBERS OF STAFF

All members of staff, therefore, should place a high value upon their responsibilities to society, if we are to expect students to value highly their responsibilities to society. All administrative officers should think in terms of the future, and feel in terms of the new human relationships of tomorrow, at the same time they should not permit this idealism to prevent them from taking an active part in the affairs of the community today. Thus would they inspire the retiring and timid students, as well as the more aggressive ones, to make valuable contributions to their chosen professions.

SOME DESIRABLE ATTRIBUTES A COLLEGE COURSE CAN SUPPLY

a. Individual initiative and originality of thought and action.

b. Sound judgment to be applied in co-operative endeavor, both for personal perfection, and for the advancement of the common good.

c. Openmindedness, breadth of vision.

d. Simplicity of expression, of manner, of dress.

e. Depth of human understanding and ethical imagination.

BIBLE SUNDAY—1942

Universal Bible Sunday falls this year on December 13, although many churches will celebrate it a week earlier on the second Sunday in Advent. Whenever it is observed, let it be done with earnestness and much prayer. As in all times of great distress the people are turning to God. They crave the comfort and guidance of his Word. Bookstores are with difficulty keeping their stock of Bibles adequate to meet the demand. Enlisted men are begging their chaplains for copies. Again man's extremity is God's opportunity. The theme for Bible Sunday this year is "Watch Your Scripture Reading."

If one of the permanent results of Bible Sunday in 1942 shall be the formation in the lives of thousands of Americans of regular, effective, personal use of the Bible, nothing could be more full of promise for the achieving of a lasting peace.

In a few weeks every pastor in America will receive his packet of Bible Sunday materials. Let *Record* readers see that in their church there is this year a purposeful observance of Universal Bible Sunday.

Bible Society Record, Oct., 1942.

I Call You Friends

By Oliver M. Frazer

THERE is no calm, valid reason why friendship should not prevail on this earth. Peace and good will do not prevail because, the art has not been cultivated. It has not been fostered sufficiently. From the standpoint of development, the case can be stated in another way. We have not reached that goal because in the logic of human development, the physical or we may say the material comes first, then the intellectual, and last the spiritual development of the race as the goal, and the golden age of human progress. As we read in the 15th chapter of first Corinthians: "The first man Adam, became an animate being, the last Adam a Life-giving Spirit; man the first is from the earth, material; man the second is from heaven." Again in Romans 8th chapter: "Even the creation waits with eager longing for the sons of God to be revealed." "To this day, we know the entire creation sighs and throbs with pain." The thought is carried on with the meaning of this sighing of creation answered in these words: "We know also that those who love God . . . should share the likeness of His son—that He might be the first born of a great brotherhood."

In the slow and painful plodding of human thought a new day is beginning to dawn; a great company of Christian leaders is going all the way with Jesus, not in empty idealism, but in a practical realism. Without the saving salt of the moral and the spiritual, the material development alone defeats itself, and ends in worse than futility. Like Samson of old, with its own strength, it pulls the pillars from under the temple of materialism, and dies by its own hand. The reason this material universe does not end in the collision of the heavenly bodies; the reason it does not become a scene of confusion and chaos, is because these great bodies are controlled by unseen forces which make for order and peaceful, yet powerful, control.

We are witnessing today a combination of the material and the intellectual focused on the invention and use of machinery for purposes of successful waging of war. The nations opposing each other have access to all these inventions and machines of destruction and death. Our world is so unified that this knowledge and skill travels from mind to mind, and from nation to nation. This is to say the world has become an educational and economic unit; the news and the inventions of the day and hour cannot be sealed up in some neighborhood, or national compartment.

Because of this universality of knowledge, it has placed the highest skill against the highest skill, the greatest engines of destruction against these same inventions. These facts emphasize with tremendous force the utterance of Jesus: "They that take the sword shall perish with the sword." It is evident, therefore, that the combination of these two elements, the material and the intellectual working alone must in the nature of things end in confusion and utter ruin. We are beholding that very process today. It is a picture of humanity committing suicide about the smoking altars of the gods made of iron and steel, and high explosives.

But the scenes of this dark hour cannot be the end of our faith. From the pain and sufferings of the struggle, souls will cry out for a saving power not to be found in the blind forces of material bigness, or in the mind of man gone mad midst the idols made with his own hands. And, lo, man becomes like the gods he worships. The law of the Spiritual life is written in the texture of the visible universe and that same law is written in the nature of man. Jesus has expressed that law in word and thought and deed. In other words God, the Creative Spirit "His everlasting power and Divine Being have been quite perceptible in what He has made," Jesus has told the world of the way of life for man. All other ways lead to the violation of the only way of life. Jesus the first-born of a great brotherhood or World Society of Friendly Nations expresses the purpose and meaning at the heart of the universe, and of Heaven too.

The hope of the world in that day will rest with the people of good will and humility. There can be no "new order" which assures good things to one part of the world and denies those same good things to the rest of the world. —*The Christian Advocate.*

The Prussian Bible Society recently reported the distribution of more than double its former number of Bibles. Whatever the leaders may feel, the German people still retain their faith in God's Word.—*Religious Digest.*

"Our material possessions, like our joys, are enhanced by being shared."

Yearly Meeting Activities

Indiana—Oregon

INDIANA

"KEEP your lamps lit"—"Gird up your minds." These notes, struck early in the sessions of Indiana Yearly Meeting, seem to suggest the frame of mind of Indiana Friends in relation to the world situation. There were no suggestions of an easy life or of bright prospects; but there was realization of crisis, tension, moral darkness and crying needs.

Presiding over the general sessions was William J. Sayers. Dorothy Pittman was named as recording clerk, succeeding Isadore W. Kirk who retired after a number of years of faithful and devoted service. Much appreciation was expressed for her services to the yearly meeting. Rachel Osborn and Homer Biddlecum were named as reading clerks. Theodore Foxworthy was renamed presiding clerk of the Meeting of Ministry and Oversight, and Inez Napier was renamed recording clerk.

Concerns for Friendly Nurture of Youth

In the opening meeting of Ministry and Oversight, the presiding clerk called the Friends leadership to keep lit the lamps of Truth, Devotion, Ministration, and Love. A glowing core of concern, widely expressed in these sessions, was for a more vital and more effective Christian nurture of children and youth. Attention was called to the open door we have now in the developing of Christian home life, in more use of the Sunday schools, young people's societies and summer camps, for the making of individual lives and also for the developing of a Quaker leadership for the future.

A central concern presented to the Yearly Meeting by the pastoral and evangelistic committee also had to do with the opportunities for the training and guidance of child life and youth. M. Marie Cassell spoke of the evangelistic implications of Christian education. "A fresh interpretation must be placed on the work to meet the needs of a growing world and changing conditions," she said. Emphasis was placed on the vital need for encouraging and guiding religious growth in children. R. Aaron Napier presented a picture of some of the larger opportunities with youth. He stressed personal counselling as an effective method of evangelism.

Friends' Central Message Stressed

Much favored and enriched was the Yearly Meeting by the presence and ministry of our beloved Quaker leader, Rufus M. Jones. In his characteristic way he brought messages that were both simple and profound. It was the bringing of "things both new and old from the storehouse" of a rich and fruitful life.

In his opening message he called for "a dynamic faith" sufficient for the needs and demands of today. He gave, furthermore, as a vital center of Quakerism that quality of life that is akin to the overabounding grace of God. Jesus was always doing the unexpected, always "going the second mile." A type of life and service that is not neatly measured out, but is an overflowing love like the grace of God,—here is a force that the world will not be able to resist. Rufus Jones also spoke with deep concern on the matter of the concrete expression of our central Quaker faith. Its normal expression calls for the building of highways in the wilderness, bridges over chasms, and pathways of understanding and goodwill.

There was evidence of a deep impression received from the reading of the epistles from several distant yearly meetings, especially those now under the severest strains of the war. Most heartening were their notes of patience, their strong faith and unwavering confidence in "the things that cannot be shaken." A digest of the American epistles was read. Among the characteristics noted, which were common to all, were their brevity, the consideration and responsibility of Friends in this time of war, the need for a deepened spiritual life, and for faith in a power that transcends violence. Arresting and humiliating was the expression in the London epistle, "we are all personally implicated in the sin of this war, for we have all accepted the benefits of the economic and social conditions which have brought it about."

Lively Interest in Peace and Service

In connection with the report of the committee on the work of peace and service, an address was given by E. Raymond Wilson in which he outlined the findings of the Wilmington Conference. These findings were concerned with the attitude of Friends toward the present war; with a peace settlement agreed to by those involved rather than imposed by the victors over the vanquished; with the immediate relief of the suffering; and with the permanent rehabilitation of displaced peoples. Friends were encouraged to pursue an educational program along these main lines.

Philip Jacob gave a vivid picture and interpretation of work in the Civilian Public Service camps. He stated that the problems of those directing the camps are difficult; but asserted that they must be met, since the work assigned to the camps by the government is essential.

A Call for Christian Education Advance

Probably in no session was there a demonstration of a more lively interest than when the work of the committee on Christian education was presented. A report was given of the first yearly meeting conference on Christian education, held last summer at Quaker Hill. Lillian White Shepard, editor of Friends Bible school publications, gave an address on the general work of religious education, emphasizing the many opportunities for a real "advance" in teaching Friends principles and way of life to childhood, youth and adults.

Missionary Program Is Unique

The missionary emphasis began Thursday with the noon luncheon of the Women's Missionary Union. The interesting feature of this meeting was the presenting of six living epistles from various countries. These epistles were young people from these countries who are in attendance at Earlham College. From Jamaica we had Kenneth Jones and Sidney Amritt who told of the effects of War on Jamaica and the proposed unification of the work at High Gate. Carmine Ferrero, of Cuba, sang beautifully, bringing us a song in her native tongue. Roy Harada impressed us with the friendliness of Hawaii, and with the fact that race prejudice was unknown to them. Mary Stowe from China sang "O Rest in the Lord." She is the daughter of missionaries in China. Carlos Flores gave us a brief picture of Guatemala, telling particularly of the most interesting group of people in the country, the Indians.

The Yearly Meeting was blessed by the radiant presence of Esther Baird, for forty-five years a missionary to India, now retired. The missionary address was given by Annice Carter, recently returned from Palestine. Her address was in the nature of a journey through Palestine; the most interesting stop being in Ram Allah for a visit at the Boys' and Girls' Schools there. These places took on new interest for us.

Through the various reports we were led to see that interest in missions is very much alive. We were also led to see that there is greater need for increased loyalty to, and support of, this work of spreading the gospel throughout the world.

Other Interests Presented

Other committees and departments reported a variety of activities and presented their general work to the Yearly

Meeting. Speaking for the stewardship committee was Perry W. Haydn, of Tecumseh, Michigan, who is president of a milling company, and is an outstanding lay leader of Christian stewardship. In connection with the report of the committee on public morals, Mrs. Paul Halladay gave an address. Saturday evening was devoted to the activities of the young Friends. After a banquet, and the yearly report of activities, an inspirational address was given by Norval E. Webb, bearing the thought that "what you are to be you are now becoming." If we are to be something more than simply a "John Doe," we must make certain that God is not closed out of our lives.

EARLHAM COLLEGE TO THE FORE

At the seventh-day morning session, Dorothy Webb followed the clerk's devotional message and prayer with a solo, "O Rest in the Lord." In the report of the Earlham Board of Trustees, it was pointed out that the assets of the college had been increased the past year by approximately a quarter million dollars building fund. A warm tribute was paid by President William C. Dennis to the late Walter C. Woodward, chairman of the Board of Trustees. In his annual message to the yearly meeting President Dennis stressed three main points: First, the desire of the administration to harmonize all groups interested in Earlham; Second, that the finances are in a sound condition; and Third, that the policy of the college toward war is consistent—that it is still the policy of tolerance and freedom of conscience. He asserted that the college had not entered technically into the war work. Campus activities were shown on the screen to the session by Millard S. Markle.

The morning devotional message was given by Rufus M. Jones in his characteristically stimulating manner. We were reminded that the God of Jesus Christ is operating in this present world. The most important experience for us all is "the day dawning and the day-star arising in our hearts." He further affirmed that the main business of life was getting to where you belong. And if you will choose to go in the direction which the heavenly powers travel, you will discover that they will do your bidding.

Memorials had been prepared and were read for Walter C. Woodward, L. Herbert Reynolds, Charles Sweet, Oliver Beeson, Charles Thornburg, Ruth T. Carey, A. Edward Chenoweth, Carrie H. Moon, Henry A. Pitts, Evelyn M. Pullen, and Clinton S. Replogle. The names of other deceased Friends were mentioned in the face of the meeting. At this juncture the meeting settled into a silence of appreciation while Cornelia Bond expressed our sentiment with an appropriate song. Some thoughts of remembrance—In Memoriam—were given by Percy M. Thomas. Referring to the eleventh chapter of Hebrews, he summoned us to join in that great procession with those "who all won their record for faith."

CLIMAX IN THE FIRST-DAY MEETINGS

Before a large audience on Sunday morning, Rufus Jones concluded his series of gospel messages. The theme was, "What Do I Get from Life?" His remarks were prefaced by the following quotation from the pen of H. G. Wells: "Until man and God get together, man is beginning at no beginning, and going to no end." Emphasis was centered upon the need of a "touch of Eternity" in all temporal concerns. Sousa was once asked, "Why does not America produce any great music?" And he replied, "America will never produce any great music until it has a touch of Eternity in it." Psalm 24 was recommended as the great marching orders for the Christian. It demands that one enlarge the doorway, and raise the arches of life; also to lift up one's head and expand one's outlook.

An illustration from Jerusalem at Easter time was given. An unlighted torch is thrown into the empty sepulchre of Jesus, where it is lighted, and brought forth in a blaze of fire. With this lighted torch the lamps in the church are lighted, after which by the same method the torches of the entire city become a flame of light. So also our lives should be kindled, and we should know the joy of Paul's happy experience, "for me to live is Christ."

Outstanding also was the afternoon meeting when the concluding message was brought by Percy M. Thomas. It was a message of challenge for Friends to meet the opportunities presented to us today.

The members coming the farthest distance to Yearly Meeting were Vera M. York and Nora Replogle, from Puget Sound Quarterly Meeting, in Washington.

Among the visiting Friends, besides Rufus Jones, were Esther Baird, retired missionary, Annice Carter, of Western Yearly Meeting, home from Palestine, E. Raymond Wilson and Philip Jacob, from the American Friends Service Committee, Willard O. and Caroline Trueblood, whose home is in California, and others were present for various sessions.

EXECUTIVE SECRETARY APPOINTED

Murray S. Kenworthy was appointed by the Yearly Meeting to serve as executive secretary. Coming with a background in education, foreign work under the American Friends Service Committee, executive service with the Board of Missions, and active pastoral service, he is expected to give an able and balanced leadership to the work of the Yearly Meeting. For the present he will divide his time between the work of the Yearly Meeting and the acting editorship of THE AMERICAN FRIEND.

JAMES R. FURBAY.
(Others assisting.)

Marion, Indiana.

OREGON

THE Ministerial Association of Oregon Yearly Meeting met in annual conference September 28 to October 1. Due to the difficulties of travel, the original plan to meet at Quaker Hill, near McCall Idaho, was abandoned, and the meeting place was the Multnomah Holiness Camp Grounds, Portland, Oregon. This more central meeting place made possible a larger attendance. Two-thirds of the ministers of the Yearly Meeting were present, and about one-third of their wives.

The addresses, discussion periods, and seasons of prayer together were sources of great inspiration, and blessing, as was also the fellowship with kindred spirits. Each day at 9:00 a. m., Edward Mott, who was at his best, spoke on the theme, "Friends Faith and Practice". Following this, a discussion period, centering around questions which were handed to Pres. Paul Mills, was enjoyed by all. At two o'clock daily, another discussion period was lead by Jos. G. Reece, Yearly Meeting Superintendent, dealing principally with problems in our Home and Bolivian mission fields. These fields are progressing splendidly, and make increasing demands for laborers, prayer and financial support. May God help Oregon Yearly Meeting to be faithful in occupying these great open doors, which likewise face the opposition of "many adversaries".

The opening session of the conference was addressed by Ray Carter, formerly of Long Beach, California, now pastor of First Friends in Portland. Tuesday evening the speaker was Lloyd Cressman, formerly of Emporia, Kansas, now pastor of Friends of Newberg, Oregon. Wednesday evening, Luther Addington, formerly of Kokomo, Indiana, and now pastor at Greenleaf, Idaho, brought the message. These three men, new to Oregon Yearly Meeting, were warmly welcomed into our fellowship, and their services, and spirit, were deeply appreciated. Thursday evening, Carrol Tamplin, one of our missionaries to Bolivia, who with his wife and children are home on furlough, brought a challenging message.

The financial assistance which the Yearly Meeting officially renders to the Ministers Conference each year, together with the food donations of nearby meetings, made it possible to keep expenses for those who attended to a figure which does not burden any.

The group voted tentatively to hold the 1943 meeting at the same location.

Southward Bound

A Travelogue (Concluded)

By Merle L. Davis

Along the King's Highway

The newcomer to Jamaica finds considerable thrill when he rides along the noted King's Highway that hugs the northern coast line of that island. It is maintained at considerable expense, like most of the Jamaican highways, due to the very heavy rainfall and frequent landslides, since the road winds in and out among the many folds of the steep mountains that come to the water's edge. From the ledge directly above the ocean waves to the deep recesses buried within the mountain, the traveler is rushed, as the automobile in the hands of the skillful driver, glides around a constant series of curves.

Sapphire or Emerald?

Perhaps the most exquisite spot on this beautiful island is a small inlet of the sea sheltered back in one of the niches of the mountains. After winding around a number of double "S" curves along the King's Highway on our trip from Port Antonio to Seaside, we suddenly looked down the precipitous mountain side into this gem of the ocean, called Blue Hole, set at the bottom of a hole which appears as though it had been made by a giant who had used a mammoth beveled auger. These shapely sides are adorned by the ferns, banana plants, and palms which are woven together into delicate green lace work. Legend tells us the water has never been fathomed. Its iridescence puzzles us. Is it a blue sapphire or an emerald?

At Happy Grove

Our chauffeur this morning was Dr. Sinclair, a former classmate of Kenneth Crooks in Jamaica College and now the Chief Medical Officer at Port Antonio. He was going to Happy Grove School to give a series of three lectures in the special summer course in Biology which Kenneth Crooks had organized for public school teachers. It was interesting to meet Kenneth and Nella Crooks again and to see them at work at Happy Grove School and Seaside Meeting. After breakfast with the teachers we had the pleasure of attending the morning devotional service conducted by Kenneth Crooks for the teachers. By a few choice selections he led us into a spirit of meditative thought.

These days are not easy ones for Kenneth and Nella Crooks since war conditions have practically shut Jamaica off from the rest of the world, placing severe restrictions on the economic conditions of the country. This almost prohibits any growth in the school for the present. It was a pleasure to find them, in spite of these discouraging conditions, reaching out into larger fields of service through this summer school for teachers and through the lectures which the educational department of the government had arranged for him.

Properties

Large estates in Jamaica are called "properties." Fred Jones drove us over two of his. The one on the extreme eastern end of the island is low and flat. Thousands of cocoanut trees are laid out in orderly arrangement. Each tree is numbered. Here literally millions of cocoanuts are grown. The fibrous husks are used for fuel, the hard shell is reduced to a fine quality of charcoal, and the pulp or meat of the cocoanut is used to prepare copra for soaps, oleomargarine and shampoos. Along one of the lazy streams that runs through the cocoanut grove we looked for alligators that might be lurking on the muddy banks. But we were disappointed.

In contrast to the first property, the second includes the mountain sides over which bananas grow in great quantities. Winding up the mountains to their summer home called, "Fern Hill" we drove through a tropical fairyland. That afternoon, as we enjoyed tea on the veranda, we looked out and down from this mountain home to the wide expanse of the blue ocean that merged with the distant mist. Our thoughts also drifted to the distant scenes where one set of men were waiting eagerly to get an advantageous position in order to destroy the other.

At Port Antonio

Sunday afternoon Fred Jones sent his car and chauffeur to take us back to Port Antonio over the same route we had come on Thursday morning. It was a joy to see the cheerful, intelligent and effective way in which Zephaniah and Frances Cunningham help the people at Port Antonio in their worship services and activities. The spirit among the people was wholesome, friendly, and thoughtful. On Monday evening the young people had their meeting. The subject for discussion was not a topic that had been taken out of a paper, with clippings passed around to various people to be read in a monotonous way. Instead the subject was a very live issue of the day for them. Should their government adopt flogging as a legal means of punishment? During recent weeks a regular plague of petty attacks and robberies had developed along the dark streets and highways until people did not feel that it was safe to go out at night. The ordinary methods of punishment did not seem to curb the plague. Good government could not allow it to continue. Something had to be done. A law had been proposed to legalize flogging of guilty parties as a method of controlling the situation. The proposed law was to be voted on within a few days. All thirty-six young people present were deeply interested. Many spoke in an orderly manner on the fundamental issues involved. The majority did not favor flogging as a means of punishment. They went home that night with a desire to return. They had thought through one of the problems of the day, as best they could in the time allowed. They had helped to create public opinion. Although the law was passed a few days later, these young people knew why they did not consider it a desirable law. Back of the set-up which had made possible that valuable young people's meeting were the guiding hands of Zephaniah and Frances Cunningham.

Although Mary White has not been living in Port Antonio this summer because it is too low and hot for her health, yet she returned there in order to open her "house by the side of the road" to two travelers and to have a meeting of the leaders in the meetings in order to discuss with us the problems they are facing and to lay plans for the future.

Land Settlement

Tuesday morning we became conscious of the scarcity of gasoline when instead of going by automobile to Orange Bay from Buff Bay, Charles Vincent had arranged for us to go horseback. No, that is not entirely true. Howard Cope chose to ride the mule instead of a horse! Always having wished to have a riding horse, the anticipation of the trip was delightful. So was the first mile of the ride although I wondered how the little boys of the town knew that I was awkward about such a simple process as riding a horse. The second mile was pleasant but of course the sun was getting warm. On the third mile we shifted from one side of the saddle to the other—perhaps, to see the scenery better. Of course, none of us suggested to the others that we found it restful to get our feet on the ground. Who wants to be a tenderfoot?

Here at Orange Bay the building that serves the double purpose of church and public school is to be moved to a land settlement project which the government is developing. There are many such projects which are being developed throughout the island as part of the government's program to relieve some

(Continued on page 462)

Findings of Wilmington Conference

(Continued from last issue)

ECONOMIC BASES OF A DURABLE PEACE

We believe that the fundamental objective of economic organization is to promote a framework in which all men can effectively fulfill the purposes of God and their own highest potentialities as children of God. An adequate economic order is essential to the creation of an enduring peace. To be adequate it must be founded on a recognition of the community of need of all human beings of every race, creed, and nationality. It must be framed in a cooperative spirit of mutual helpfulness and tolerance. It is, therefore, one of our major responsibilities to bring our economic behavior into harmony with the divine moral law and to seek a soundly functioning world economic order. Unfortunately, we have not been faithful enough in the past in attempting to accomplish these objectives, and we do confess our individual and collective sense of responsibility and guilt that this should be so. The present world war is in some degree the result of selfish national and commercial policies, in which the United States has played an active part. In the words of John Woolman, we should "look upon our treasures and the furniture of our houses, and the garments in which we array ourselves, and try whether the seeds of war have any nourishment in these our possessions or not."

OBJECTIVES OF AN ADEQUATE ECONOMIC ORDER

We believe an adequate economic order should incorporate the following basic objectives:

1. *Full Employment.* Idleness, and especially unwilling idleness, corrodes the human soul and wastes our precious human resources. Unemployment such as the western world experienced in the last two decades could not be tolerated in a society given over to the discovery and expression of the Will of God.

2. *Economic Progress.* Economic progress consists in finding better ways for doing the tasks laid upon us. Man should grow in knowledge and in skill, and the highest skill and knowledge should be shared with all mankind.

3. *Just Distribution.* The equitable sharing of income produced and ownership of wealth should aim at the welfare of the whole human family and at the same time afford every individual full opportunity for self-development.

4. *Wider Opportunity.* Mankind is one family and no one individual, group or nation can rightfully appropriate to itself benefits obtained at the cost of another's loss, either through the exercise of monopoly power or through the wrongful exclusion of others from places of opportunity.

5. *Conservation.* The earth is the heritage of all men and we are stewards of its natural riches. Its bounties should not be exploited for selfish gain but should be viewed as a trust to be employed wisely and economically for the benefit of both present and future generations.

The fulfillment of these objectives necessitates a shift in emphasis from production solely for pecuniary gain to production for consumption as the goal of the economic process. The ever-wider diffusion of the benefits of our productive economy among all men must be made the basic objective of post-war reorganization.

In approaching the subject of economic reorganization, it should be continually kept in mind that wars on the scale of the present conflict and its predecessor of twenty-five years ago produce vast dislocations in the economic life of the world which profoundly affect all programs of economic progress. Many of the maladjustments of the 1920's which culminated in the unparalleled depression of the 1930's were directly related to World War I and the economic consequences of the so-called "peace" that followed. For these reasons a solution of the basic problem of war is essential for the attainment of the foregoing economic objectives.

PROGRAM FOR POST-WAR INTERNAL ECONOMIC REORGANIZATION AND RECONSTRUCTION

To achieve a sound domestic peacetime economy after the war, based on the objectives previously stated, the following principles and program are recommended:

1. Many of the war-time governmental controls over prices and civilian consumption can not be abandoned immediately upon the close of hostilities without inviting economic disaster. They should be removed gradually as peacetime production is expanded to meet current and postponed civilian demands at controlled prices. As peace-time production increases and more and more labor is transferred from war-time to peace-time industry, it will be possible to abolish rationing of various consumers' goods and permit an increasing degree of freedom to consumers in disposing of their money incomes. (Throughout, in using the word "production" we mean the creation of want satisfactions. For example, it would include marketing, teaching and governmental services.)

2. The satisfaction of consumers' needs and desires must be made the basic consideration in post-war economic organization. To achieve full employment for everyone and the complete utilization of our productive resources for peace-time production as quickly as possible, the domestic economy should be organized to take cognizance of at least three types of productive organization:

a. *Collective or Public Production for Social Needs.* Such collective productive activity, carried on under governmental guidance and direction to satisfy various social or collective needs of the people, would mark an extension of direct governmental economic activity, but would not necessarily represent any revolutionary change in our economic organization. Included in a comprehensive program of public production for social needs should be adequate housing and medical care for families of low income, the expansion of educational opportunities for all, the development of public highways, soil conservation, and the like. Such a program should also include the extension of public enterprise in the field of essential utilities, where necessary to achieve adequate diffusion of the benefits of these utilities among all consumers on an equitable cost-price basis. We fully recognize that expanded public production contains very real dangers of vesting in government increasing powers over the lives and welfare of its people. We can minimize these dangers only if each individual will assume his full responsibility as a citizen of our democracy.

b. *Commercial or Private Production.* Such private enterprise would be carried on in the customary manner, with proper governmental safeguards. Here market demand, expressing the free choices of individual consumers, would give direction to production, and private enterprise, catering to this demand, would function on a competitive basis.

c. *Voluntary Group or Cooperative Production.* In competition with commercial production, cooperative production under the direct control and guidance of various groups, either as producers or as consumers, should be encouraged and developed. Even as in commercial production, such cooperative activity would be guided by the individual demands of consumers. This would tend to reverse the trend toward private monopoly and absentee ownership, substituting increased local ownership and democratic control by citizens over their economic welfare.

A mixed economy, such as described, based on the principles here briefly suggested, would preserve the ideals of political democracy and seek to extend

them further into the field of economic activity. Both commercial enterprise organized for the benefit of its owners, and voluntary cooperative enterprise, organized for the benefit of its members, are in the nature of private enterprise. Public enterprise in large measure is not guided by market demand, but by socially recognized human needs. Purely economic considerations alone do not determine the satisfaction of such needs. Providing for them under public enterprise would, therefore, have to be financed to a certain extent out of taxes, or at times by public borrowing if this should be found necessary to maintain maximum socially useful employment.

3. Industrial democracy should be extended to all fields of production by providing for the participation of organized labor with management in the development of production policies affecting the economic welfare of labor and management alike. Labor and management should view themselves as partners, each recognizing the ability of the other to contribute to joint productive activity. At the same time, we should guard against combinations of labor and management directed against the consumer. Labor and management should work together for the benefit of the whole community. This should be in the forefront of our thinking about industrial relations.

4. The tax program, designed to finance the many-sided desirable functions of government, whether federal, state or local, not financed otherwise as, for example, on a service charge basis, should be so formulated as to levy taxes on income in accordance with ability to pay. The imposing of progressive tax rates should aim at equalizing the sacrifices made by individual taxpayers; moreover, recognized socially undesirable monetary gains, whether in the form of excessive monopoly profits, or otherwise, should be appropriated as far as practicable through taxation for social benefits. Tax programs should be so designed as to aid in achieving the more equitable distribution of income, without, however, unduly restricting individual initiative designed to promote productive efficiency. Due consideration should be given to the fact that a progressive society needs venture capital, and that business enterprises should be able to accumulate reasonable reserves out of earnings with a view to aid in stabilizing economic activity.

5. The laborer is worthy of his reward. This humanitarian principle should serve as a basis for the equitable distribution of incomes produced. However, the complexity of modern industrial techniques in many branches of industry makes it difficult in practice to devise any accurate measure of individual productive contribution. Yet it should be given due consideration when drawing up wage agreements between labor and managements by collective bargaining. Recognition should also be given to non-financial incentives to effort, which are often more powerful than pecuniary reward.

Minimum wages, as established by law, should be designed to provide workers with the basic requirements for decent living, in return for honest productive effort. Full opportunity should also be afforded all workers, whether through vocational training or otherwise, to improve their economic status by increasing their serviceability to society.

6. The Social Security program should be extended to include all workers as far as practicable within its coverage to assure them freedom from want and freedom from fear growing out of loss of income. The financial costs of such a program should be covered by contributions from workers and employers supplemented by public funds raised by general taxation. The benefits should be related to both the contribution and the level of earnings of the worker.

7. Abundant production of agricultural products will be necessary to meet the needs of a suffering world. In this task American agriculture can render a great service toward the establishment of a satisfying peace. We, therefore, believe that reserves of staple and nonperishable supplies should be maintained at the highest practical point to the end that this service be rendered. Food and fibre can supply human wants adequately only through efficient distribution. We believe, too, that agricultural producers should receive their just and proportionate share of the national income in order that agriculture shall not become impoverished but shall continually be able to render this service.

8. In order to maintain an expanding economy, continued scientific inquiry and research should be encouraged by all possible means. Science and invention will open up new opportunities for productive investment of savings, thereby making for improvement of living standards. Unless the rate of new investment in new homes, factories, highways, equipment, and the like absorbs the voluntary savings of the community, unemployment will result. To maintain economic stability and full employment, public enterprise should be expanded whenever private enterprise is unable or fails to invest these savings. To prevent widespread unemployment, public and private work programs should be planned in detail in advance so that they may be put into effect promptly when need arises.

PROGRAM FOR POST-WAR INTERNATIONAL ECONOMIC REORGANIZATION AND RECONSTRUCTION

In reordering our own economic household after the war on a sounder moral and ethical foundation, we should not lose sight of the fact that our own well-being is intimately related to the welfare of the rest of the world. Our own domestic policy must not contain any activities which prevent the attainment of the international program set forth below. The brotherhood of man extends beyond national frontiers. It encompasses mankind. If we would aid in building a free and generous world on sound economic foundations we must seek to share the benefits of our own bounty with our fellowmen throughout the world. Not by exploiting and impoverishing our neighbor but by strengthening him economically will we in turn be able to reap enduring benefits for ourselves. Our own powerful economic position furnishes us an unique opportunity to resume constructive leadership in world economic rehabilitation and reconstruction at the close of the war.

1. *Transition Process.* The spirit in which the short-run problems of relief are undertaken after the armistice will set the tone for the whole next generation. During this transition period the foundations can be laid for a sound and healthy world order. Hunger, famine and human misery will pervade the devastated areas. Without mutual assistance, the nations of the world will find it difficult to re-open their industries, restore their finances, re-employ their labor and establish social services. We must assert the principle that relief and reconstruction should not be discriminatory and retributive, but must apply the ideals of human equality and the brotherhood of man. This should be done with the full realization that it may involve a reduction of our standard of living.

Material aid for rehabilitation of devastated and war-torn countries should be organized on a cooperative basis rather than upon methods which cultivate continued dependence upon government aid or private charity. The spirit of mutual aid, dominated by humanitarian considerations, must be kept alive so that when the transition period is over and the economic life of various nations has been revived, national frontiers will have been opened once more for peaceful economic intercourse among the nations of the world.

2. *Long-run Period of World Economic Reorganization and Reconstruction.* A first step toward the re-establishing of healthy economic relations among the nations of the world must be the progressive removal of the many-sided restrictions on international trade, which

have grown up in the past. The Reciprocal Trade Agreements represent a step in the right direction. However, the downward revision of trade barriers alone is not enough. The many-sided economic and financial dislocations growing out of the war have been so great in all countries that international action is essential for a reordering of world economic relations.

A number of international organizations should be created by cooperative inter-governmental action to serve the essential purposes of directing international trade into mutually beneficial channels, and establishing the basis for the creation of an international economic order. Among such international organizations, established by mutual consent, and with appropriate representation of the people of all member nations, we believe the following to be of primary importance:

a. An international monetary organization which would be charged with devising and controlling a monetary standard, acceptable to all countries as an international measure of value. Without an appropriate medium of exchange, it would be difficult, if not impossible, to develop economically sound international trade based on geographical division of labor.

b. An international banking organization which would be devised to guide and direct international capital movements. Private foreign investments in the post-war world economy should be kept under rigorous international guidance and control. They should be made for productive purposes and not merely for pecuniary gain if we would avoid the frictions that have contributed to war in the past.

c. An international transport organization seems most essential in the light of war-time developments. The war is bringing about a revolutionary change in world-wide methods of transportation. Air-carriers of implements of destruction can readily be converted to the uses of peaceful commerce. At the close of hostilities the belligerent nations will own vast fleets of air cargo carriers, which because of differences in operating costs, range and speed compared with sea-going carriers, will profoundly affect industrial location of industries throughout the world. The peaceful utilization of expanding international air transport promises to bring the families of nations ever closer together in their economic ties and helps to make the world an ever stronger inter-dependent economic unit.

d. The International Labor Office, which seeks to improve labor standards throughout the world, should be strengthened and extended. It should prevent goods produced under cruel, inhuman or retrogressive conditions from entering international trade.

e. An international body should be established to study and make recommendations concerning problems arising from pressure of population on the means of subsistence in various parts of the world and to offer constructive proposals for the removal of barriers to the migration of peoples.

f. Socially desirable economic associations should be encouraged to cross national boundaries. For example, international cooperative associations to promote cooperative international exchange should be further developed, as they hold important possibilities for the future.

The several organizations here suggested for the regulation and guidance of post-war international economic relations may form the nucleus of a world order based on law by mutual consent. It suggests the need for modifying many of the traditional sovereign rights heretofore claimed by individual nation-states. The separate nations of the world should recognize definite limitations to their rights of regulating economic activities in their own interests to the detriment of other nations. The voluntary surrender of such rights to international bodies would contribute immeasurably to the creation of a family of nations.

In voluntary cooperative activity free peoples expressing their wills through their governments at home and abroad may discover the basis for the peaceful development of human relations and the answer to war.

Relief and Reconstruction

All of us are aware of forces of major social change which are inherent in the present war period. Observers characterize this as a revolutionary era. We should prefer the concept of an evolutionary period opening up a larger vision of our relationship to one another.

Man's inventive genius has conquered space. The airplane makes once distant nations neighbors. Scientific advances have transformed man's physical world and given him new power. They have at the same time added to the comfort and complexity of his living and have heightened his bewilderment in relation to his fellowman.

If civil liberty is to be preserved, there must be a balance between the freedom of the individual and control by the group. At present the power of government is increasing. Some of this power may be for the common good, and some is likely to produce regimentation that crushes initiative. We need wisdom and courage to preserve civil liberty.

Friends have had some experience in relieving people caught in these processes of social change. This lays upon us the special responsibility to study and act intelligently upon such questions as the role of government in economic life, a moral social economy, large scale neighborly cooperation, Christian principles in a machine age, capital-labor-consumer relations, methods of bearing a social testimony today, and the relevance of Christian principles in a world-wide struggle.

Development of Attitudes

The war, as it wears on, presents conditions in which all human woes exist, awaiting aid from sensitive religious groups. We find the task of post-war relief and reconstruction is in two parts. The first is the task of re-educating the mind and heart, for "out of the heart are the issues of life." We are challenged to do our part in the building of those attitudes within ourselves which determine the quality of human relationships. The second we expect will be a stupendous job of friendly action in emergency relief, reconstruction, or essential restoration and long-range building for the future.

We, as Friends, and all people are subject to ingrained habits and varying prejudices, particularly regarding those who differ from us. Hence, we are forced to examine our attitudes regarding those who live at a distance, or have a skin of a different color, or seek God in a different way. Specifically, many of us are stirred only by situations outside our own community, such as the tragedy of the Japanese evacuees or the persecution of Jews on the continent. Our testing comes in the contribution we choose to make in our own community, such as our response in the face of discrimination against Negroes or the anti-Semitic feelings of ourselves or our neighbors, or the situation of industrial and agricultural migratory workers.

How can we help to build a durable social order except as we discover a working religion based on love? Are natural resources the gift of God to all mankind, or are they the exclusive property of those who seize them? Is society subject to the laws of an ordered universe, where cause and effect operate, where social institutions, as persons, reap what they sow? Are the great institutions the *agents* of men, or are men the servants or slaves of institutions? Are economic and political institutions subject to moral law? Is it tenable to say today that sickness, suffering, starvation and destruction on so wide a scale are results of our violation of moral and natural laws? Our answers to such questions reveal the quality of our attitudes.

If Friends give only an intellectual assent to basic Christian attitudes, instead of expressing them in daily practice, we will end with the frustration of weak and scattered activities. We must

avoid mere creaturely activity and seek to practice the Love of God. For this each individual needs an undivided mind and heart.

In the reconstruction of human attitudes, education is our best tool. But formal, purposeless education will not suffice. Education for right attitudes must begin in the home and in the school where parents and teachers demonstrate a serenity of spirit and show respect for each individual. The young child will learn to be open-minded if adults with him try to find solutions to their common problems, based on what is best for the individual as well as for the group. As the child's horizon widens he will see his relationship to an ever enlarging group. Adults today as leaders, voters and workers also need a new type of education. Classes for adults, cooperative community enterprises, work camps, service seminars, peace caravans and other social experiments are already bearing fruit in changed attitudes. Out of this work of mental reconstruction may come a generation ready to seek new goals, new systems, and to help our people with a life quest worth the struggle.

An examination of our basic attitudes and their role in our lives shows that re-education is a prerequisite to peaceful reconstruction, for these attitudes determine our behavior. The expression of love, brotherhood, tolerance, understanding and compassion is lessening under the ever increasing tensions of war. The quality of those attitudes determines the specific contribution that our Society can make. Thomas R. Kelly gave us a clue to the attitude we desire when he said that in meeting the needs of people we find that "Already He is there and we actively move, in His tenderness, toward the sufferers."

HUMAN NEEDS IN RELIEF AND RECONSTRUCTION

Over vast areas of the world civilians pay the price of war in cold and hunger and loneliness of spirit. While the war rages the relief which can be brought to distressed peoples is totally inadequate to the need. We can not condone the fact that governments use food as a political weapon. We believe we must continue to find ways to extend help in these tragic war years. Supplies are urgently needed and become a token, an expression of a resolve to build a peaceful society. We look forward to services in a post-war world which go beyond the palliative and which in their scope are more nearly adequate to the need.

The peoples of Asia have a new awareness of their racial heritage. Coupled with their pride in race is a questioning of the motives and prejudices of the white man. More than ever it is important that men of goodwill maintain fellowship with their Eastern brothers.

The suffering and tragedy of the world situation can not be exaggerated. Not only is there a grave lack of consumers' goods, but there has also been a collapse of the means of production of peace-time goods. Shortage of consumers' goods call for immediate relief measures of an emergency character. Over the greater part of Europe rations of 1,000 to 1,700 calories a day prevail. This is a starvation level, for even sedentary workers need a minimum of 2,400 calories. Almost everywhere on the continent the tragic effects of undernourishment are apparent in greater incidence of disease, children with stunted bodies, general loss of weight and in some places, death from hunger. Similarly, many Europeans are dying for want of ordinary medical care. An acute shortage of soap has made it difficult to control the spread of disease. Clothing is another acute lack. In Belgium alone it is estimated that 1,200,000 outfits of clothing are needed immediately. War has brought, also, widespread destruction of housing.

Disintegration of the means of production calls for more thoroughgoing measures of reconstruction. Populations will have to be stabilized at the end of the war if ordinary production is to be resumed. In Germany alone there are over five million foreigners, either war workers or prisoners, who will be anxious to go back home as soon as possible. Industrial production has been profoundly disturbed by destruction of factories, by conversion to war production and by Germany's policy of moving factories bodily into the Reich. Transportation has suffered likewise. Not only do sinkings of ships exceed construction at present, but also continental transport has disintegrated. Most serious of all, however, is the decline of European agriculture. Livestock has been seriously diminished on account of lack of fodder. Crop production has fallen through lack of fertilizer, and of men, machinery and animals to till the fields. The ordinary economic life must be restored if Europe is to become self-supporting and self-respecting.

(To be concluded.)

JAPANESE-AMERICANS

Dear Friends:

We are deeply troubled by a widespread opinion throughout our country that our fellow citizens of Japanese ancestry are innately deceitful and are unworthy of the citizenship which our constitution has guaranteed them.

In order that those who are sensitive to the injustice of social and group condemnation may be in a position to counteract this particular false opinion, we would like to share with them our experience with these Americans of Japanese ancestry, and to bear our testimony to the integrity of their character and loyalty to our nation, as well as to the affection with which many of us regard them.

We have found our Japanese-American friends, through many years, as trustworthy and reliable as other human beings. Their intellectual ability has been frequently attested by numerous examples in our universities. Public records show a lower percentage of crime among them than is shown in the general population, and their names are conspicuously absent from public relief rolls.

We feel that we have much to learn from them. During the present evacuation we have seen them accept the discrimination as a part of their duty to this country. We have seen them give up their jobs, homes, all their hopes and plans for the future with a minimum of resentment. We have seen them patiently waiting for days which they cannot predict nor fashion.

It is our hope that the readers of this letter will give their best thought to the problem of our right relations with the Americans of Japanese ancestry, and will aid in building up a fairminded attitude in their communities. Such development of public opinion will help to forestall the spread of the monstrous suggestion of disfranchisement. The precedent set by such an action would reflect on our democracy, our treatment of Negroes, Orientals, and all minority groups. To the countries who oppose democracy, it would be fuel for their fires.

At the same time, if the opportunity opens for private resettlement, careful thought should be given to providing an opportunity to find friendly homes and suitable employment for those now in government assembly centers. This is work which ought to begin now; for not only will returning soldiers have the first choice in jobs after the war, but it is likely that prolonged internment will mean a serious psychological and moral deterioration in the lives of these people.

In sending this letter we are keenly aware of our failure to mould public opinion sufficiently to save the Japanese-Americans from their present serious predicament, but we crave your understanding help in order that, in the words of John Woolman, you and we may become "fellow-feelers with the afflicted."

Yours in fellowship,

North California Section
American Friends Service Committee.

TOWARD FELLOWSHIP IN MEDITATION

Conducted by Herman Newman

CONSCIENCE

And herein do I exercise myself, to have always a conscience void of offence toward God, and toward men. ACTS 24:16

* * * *

Liberty of conscience is the first step to having a religion.

WILLIAM PENN.

* * * *

It is far more important to me to preserve an unblemished conscience than to compass any object however great.

WILLIAM ELLERY CHANNING.

* * * *

I am more afraid of my own heart, than the Pope and all his cardinals.—I have within me the great Pope, self.

MARTIN LUTHER.

* * * *

I sat alone with my conscience
In a place where time had ceased,
And we talked of my former living
In the land where the years increase.

The ghost of forgotten actions
Came floating before my sight,
And things I thought were dead things
Were alive with a terrible might.

To sit alone with my conscience
Will be judgment enough for me.

CHARLES WILLIAM STUBBS.

* * * *

For conscience followeth judgment, doth not inform it; but this (inner) light, as it is received, removes the blindness of the judgment, opens the understanding, and rectifies both the judgment and conscience. So we confess also, that conscience is an excellent thing, where it is rightly informed and enlightened.

ROBERT BARKLEY.

* * * *

Conscience, conceived as the "voice within" that "tells" one to find the right and do it, is instant in season and out of season, both as instigator and castigator. Yet it does not designate specific conduct. Conscience is not an oracle to prescribe what to do. . . Decisions as to particular acts of duty belong to quite another ethical agent, namely: Moral Judgment.

* * * *

Impelled by conscience and guided by rational judgment, (every man) must order his conduct in such a way as to be true to himself and also to promote the general good.

JOHN W. BUCKHAM.

* * * *

Thus the Light of God in men educated their conscience in the matter of slavery; and we believe it will, if they faithfully follow it, do the same in regard to War, and the manifold evils of our social and industrial conditions.

EDWARD GRUBB.

* * * *

There can be no final rule set down for the individual (facing moral decisions involving loss). Each must seek to make up his own mind, on the basis of his belief and his sense of values and after he has thought through and faced the consequences both to himself and to his family.

PEACE SECTION—
AMERICAN FRIENDS SERVICE COM.

* * * *

We hold, however, that liberty of conscience is the right of all men and essential to the well-being of society. When, therefore, the government requires of any that which is prohibited by his conscience, the duty of civil obedience ceases. We must obey God rather than man. The authority of the state is a subordinate authority. It has no claim to moral infallibility. In such event we should submit cheerfully to any penalty of the law, knowing that by consciencious disobedience to human laws we are not only obeying God, but we are also best serving our nation.

DISCIPLINE, PHILA. Y. M.

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There is no class of men so difficult to be managed in a state as those whose intentions are honest, but whose consciences are bewitched.

NAPOLEON BONAPARTE.

* * * *

Light of Conscience, clear and still
Be a beacon to our will;
Like the steadfast northern light,
Guide us in the deepest night.

PERCIVAL CHUBB.

FATHER GOES FOR A WALK

Today I heard my wife call to our four-year-old son just before his bedtime.

"Come, Billy, pick your papers off the floor. We do not let them lie around, you know."

"Why don't we?" Billy asked. "Daddy lets his paper lie around."

Just then I began to wonder about the responsibility of being a father. Was it something more than being a good provider for my family? Something more than helping to amuse my young son at times, or stepping in to discipline when needed?

I looked down at the evening paper on the floor where I had dropped it. I carefully picked it up and laid it folded on the table.

"I'm going out for a walk," I called to my wife. "I've got something serious to think about."

Hearthstone.

October-December, 1942.

SPONTANEOUS WORSHIP

While we (my wife and three small boys) were driving not long ago our three-year-old boy taught us a valuable lesson.

He was sitting upon his mother's lap at my side, the two older brothers were occupying the back seat of the car. Play does not stop for Roger even though he is sitting on his mother's lap while his mother is supposedly joy riding. In the midst of his play he looked up and said, "Mom, I like you." Just as suddenly he resumed his play. After a few minutes he again looked up and this time said, "Dad, I like you."

We, the father and mother of these boys, have never consciously tried to win their love or confidence. We have earnestly endeavored to express to them our love and confidence, feeling that love would beget love and kindness, and thoughtfulness would reproduce its kind. What a joy to know this truth at the hands of faith, what a blessing to know it out of the intimacy of family relationships!

The lesson we learned had to do with spontaneity. Surely there is truth in the value of creating a worshipful atmosphere in our meetings for worship. Sometimes this purposeful creation of an atmosphere is simply an admission that we as worshippers do not live or come in the spirit of worship. Because we do not, we must be expertly coaxed into the mood we call worship. Are we like a forgetful actor who must be prompted? Ought not the spirit of worship rather than being created after we assemble in the meetinghouse, be brought to the meeting by us? We would not be dependent on a preacher or music director, or hymn book to begin our worship. How often do we begin our worship service with a hymn in order to get the people quiet.

Surely there is much for us to learn and enjoy about the presence of the Spirit. Spontaneity must play a large part in our worship if it is to be creative. What joy the Father must have when one of His children suddenly in the midst of hard work stops momentarily to say to God, "I like you." Later that same disciple with others of like spirit come together to worship. What an inspiration and uplift it is to hear each in his own way, some with song, some with prayer, some with exhortation, some with silence, express their love to the Father, "Whom to know is life eternal."

If this is the feeling and action of a three-year-old child toward his parents, how much more will the children of the King out of overflowing hearts say to Him, "I like you."

A FRIENDS PASTOR.

SUNDAY SCHOOL NOTES

(Continued from page 450)

But in a deeper sense, let it be a center where God is reverenced and worshipped, where there is deep faith and trust and commitment, and where all attitudes toward life and toward others are tested by Christian standards; where deeds are done in the Christlike spirit, and with Christian motivation.

There is an old Quaker query, so I've read, which read like this: "Are you endeavoring to make your home a place of friendliness, refreshment, and peace, where God becomes more real to all who dwell there and to those who visit it?" I wish that query were in every discipline.

On this Sunday when Christian Nurture in the Family is the theme, we ought to have some queries to consider. Perhaps we should consider them in a time of meditation, and in the first part we should ask: "What am I doing these days to bring home life up to its best? What ideals am I setting for myself and for my home?" And in the second part of the meditation, we might ask: "What words of love should I be speaking, what letters should I write, what deeds should I do that will make my love seem a bit more real. How recently have we dedicated ourselves, mind and hand, and heart and soul, to making homelife better somehow?" For the world is surely at its worst now. And it does need the home at its best.

FURNAS TRUEBLOOD.

WHITTIER COLLEGE BURNS MORTGAGE

Approximately 400 friends of Whittier College gathered at the Whittier Woman's Clubhouse Tuesday night, September 22, for a benefit dinner and celebration of the burning of the Whittier College mortgage.

Following the fried chicken dinner, Dr. W. O. Mendenhall as Toastmaster introduced C. Bevan Johnson, president of the Board of Trustees for a number of years, who related the events in the attempt to pay off the mortgage, then presented it to Ashton Otis, newly elected Board president, with instructions to burn it. Otis set fire to the document from the purple and gold victory candle, and as it burned every member of the large audience applauded.

Address of the evening was given by Dr. Walter F. Dexter, Superintendent of California public schools and former president of Whittier College.

Quaker Campus, Whittier, Calif.

TRAVELOGUE

(Continued from page 456)

of the causes of poverty within the country—a country which has such an abundant vegetation. Small tracts of land are sold on long term contracts to those who have no land.

SUGAR

Three days later we returned by plane and bus to Holguin, Cuba. On the following Sunday afternoon we went to Puerto Padre where we found Emma Martinez as cheerful and active as ever. To reach Puerto Padre we rode on the train through part of the sugar plantation of the Chaparra mill. The average person little realizes the immense acreage of some of these plantations. That afternoon we rode for about two hours within this estate. On Monday morning we rode another two hours and one-half on the train before getting out of that one plantation. In other words, it is so large that the train requires over four hours to cross it. At another estate we saw 70,000 bags of sugar, each weighing 325 lbs., stored in one warehouse. At our rationing rate each sack of sugar would be sufficient for one person for over thirteen years. That was less than one-fifth of the crop of this one company. There are many such companies in Cuba.

CONSCIENTIOUS OBJECTORS

At the Young Friends Conference in Gibara the young men faced a similar situation faced by our boys in this country in the First World War. Cuba passed a compulsory military training law without any provision for conscientious objectors. During the month of August the young men between the ages of 18 and 25 were to register. Although they clearly realized that the failure to bear arms would probably mean a term of imprisonment and the slurs of neighbors yet a number stated clearly that they could not support a war program. The conference asked the Permanent Board of the Yearly Meeting (most of whom were present) to meet and take some appropriate action. That Board met on Saturday and undertook the problems of guiding the young men who wished the counsel of the Board, and also took steps toward asking for a revision of the compulsory service law so as to protect the interests of the conscientious objectors. We are happy that Sylvester Jones is in Cuba at this time because he will be able to help the boys there with their problems in this relationship.

The 21,000,000 middle class families in America are classified by the Wine Review as follows:

27 per cent are morally dry

22 per cent prefer beer or hard liquor

5 per cent already consume wine "heavily"

46 per cent consume wine infrequently or in small amounts.

HARRY N. WRIGHT INAUGURATED

On September 30, in the great Hall of City College, New York, Dr. Harry Nobel Wright was inaugurated as president of City College, one of the large colleges of America. Dr. Wright and Edna Alice Wright are members of 20th Street Meeting, New York City.

Two thousand guests attended the ceremony, forty college presidents joined the academic procession. The main speaker, Felix Frankfurter, Judge of the Supreme Court of the United States, himself a graduate of the class of 1902, addressed the audience on the need for free higher education in a democracy which does not know "unimportant people." The economic problem, he said, is going to be worked out so fast and thoroughly that it will take its "back seat" in the general discussion and mankind's better aims come to the fore: science, education, philosophy and behavior.

Mayor LaGuardia of New York, the second speaker, emphasized his satisfaction about the fact that if all his work be forgotten the one great contribution would remain recognized: the four outstanding presidents he had helped choose for the four colleges. He congratulated Dr. Wright on his start with an office of great responsibility without any obligations whatever to political affiliations.

Ordway Tead, Chairman of the Board of Higher Education, presented the President with the Great Seal of the college, and Scrolls.

Dr. Wright himself made the attending educators realize the importance of a generation of highly educated young men in a post-war world which has to do the job of reconstruction. He said, "I therefore—and with the risk of being misunderstood, ask those who are in charge of the Selective Service Act to be careful in the speed with which they will take our younger men from their studies."

Harry Wright was born in Shelbyville, Indiana in 1881. The New York papers honored him as one of the great men of our country. They paid him the compliment that he looks much younger than his age. He and Edna Wright were students of Earlham College. In 1924 he became Dean of Earlham. He was President of Whittier College. From 1931 to 1939 he was Professor of Mathematics at City College; in 1939 he became director of summer and evening sessions. In January, 1941, he was elected acting president, and in December 1941, president. He is a member of the American Mathematical Society and of the Mathematical Society of America; Sigma Xi, Phi Delta Kappa, Kappa Delta Phi, Fellow AA AS.

FRIDEL STOEZNER.

BOOK REVIEWS

Readers are urged to order all books through the Friends Book and Supply House, Richmond, Indiana

EVANGELISM IN A LARGER FRAMEWORK

EVANGELISM IN CHRISTIAN EDUCATION, by Richard L. Owenby. (Abingdon-Cokesbury, 160 pages, 60c in paper covers).

GO YE THEREFORE, by Floyd V. Brower. (Abingdon - Cokesbury, 128 pages, 35c in paper covers).

Long overdue are some well-written books for the purpose of adult study in the field of evangelism. Both of these books present an enlarging conception of evangelism and of its place in the total program of the church.

These authors present evangelism as something greater and vastly more important than any or all of the various methods that have been used. Fundamentally, evangelism is "a mighty drive and spirit." That would be a good definition for the evangelism of the early days of Quakerism. It would be possible to have all of the methods that have been used, such as educational evangelism, personal evangelism, mass evangelism (revivalism), etc., and still not really have evangelism. Brower defines evangelism as "life seeking to recreate itself. It is the coming into existence of a new order, the building of a new fellowship. Evangelism is the Church re-creating itself."

Both books deal with the many present-day factors influencing the work of the church, such as the changing intellectual and social climate, and also the relevance of Christian education as a force for evangelism. The treatment is constructive in its approach. Instead of setting one method over against another, they encourage the integration of varied methods. Most helpful are the suggestions on mobilizing the entire church in a unified program of evangelism.

Friends pastors, Sunday school superintendents and teachers, elders and overseers, ought to get these books right away, read them, and profit by the help that they can give. While we may not be able to use all of the suggestions given, there is much that should prove of value to any local situation. A small study group, using these books as a basis of study, should help to generate a live and practical evangelistic spirit in the meeting.

JAMES R. FURBAY.

"You may light another's candle at your own without loss."

PEACE STUDY OUTLINE—PROBLEMS OF APPLIED PACIFISM

Prepared by the Peace Commission of Friends' World Committee for Consultation (American Section), 20 South Twelfth Street, Philadelphia, Pa., 79 pages, 20c each, reduced rates for larger quantities.

This booklet, prepared by a Commission of thirty-five Friends of whom nine served as a "drafting committee," will be a useful source book for individual Friends and for study groups. It has the rather unusual distinction of presenting impartially as of equally vital importance two lines of action for Friends: 1—the deepening of a spiritual testimony of love and universal goodwill which produces Quaker service in time of peace or war, and causes conscientious objection to war and to military service and 2—Intelligent practical study of needed changes in economic and political conditions both local and international, probably looking toward some form of world government.

"Historically, the Society of Friends has consistently based its pacifist position on Divine Truth as revealed by the Spirit of Christ within the heart and the teaching of Christ in the New Testament. Of these two the Inner Light takes precedence because only by its presence in man can the Scriptures be adequately understood." Cases are given of efforts by Friends to prevent particular wars. The history of Friends' Testimony for Peace is summarized as follows:

"1—Friends have slowly and with suffering established their right or privilege on religious grounds to exemption from military service.

2—In every war the majority of members of the Society have stood by the peace testimony and a minority have relinquished it. The descendants of the latter have in general ceased to be active members of the Society. 3—No official pronouncement of any body of Friends, except the Free Quakers, has ever sanctioned participation in any war. 4—After every war the Society has been more active and more spiritually awake than before the war began. 5—Friends have exhibited the positive as well as the negative side of their peace doctrine by efforts to abate the causes of war and remedy the suffering caused by war." This reviewer thinks there have been some unfortunate gaps in Friends' understanding of the relation between tariffs, for example, and war.

The pamphlet's section on "The Individual and the Community," quotes the dissenting opinion of Chief Justice Hughes in the Macintosh case urging the supremacy of conscience and the possibility of duty to a moral power higher than the State. A section on Peace, Law, and Government treats briefly the legal structure and use of police power in domestic government and the development of the World Court and League of Nations. A section on "Social Ills," etc., presents problems of unemployment, inequalities of income, and general insecurity and advocates reformed and extended democracy.

"The Quaker Group Contribution" section gives a valuable summary of "Eight Foundations of a Social Order" issued by London Yearly Meeting in 1918, including the notable statement, for that date, "We encourage Friends to join in experiments of various kinds . . . and to work for the time when service in free cooperation shall be the compelling motive in industry." Some of the eight points were forerunners of conclusions of the churchmen's conference at Malvern, England, last January.

Part 3 approaches the World Community presenting problems of world government and the special contributions which Quakers could make toward positive world cooperation. The successful technical work of the League, the International Labor Organization, the Permanent Court of International Justice, etc., is well summarized.

The special reasons for Quaker concern in regard to World government occupy about one-fourth of the pamphlet. William Penn's essay on "The Present and Future Peace of Europe," written in 1693, is quoted as favoring the principle of collective security, the pooling of force behind international law. Differences of opinion among pacifists on this point are presented and tolerance of such differences urged. "Friends and pacifists generally would probably be willing to go much farther than most people in accepting unjust conditions submissively in the hope that resort to deeper moral forces would eventually prevail in the interests of right and justice. The vast majority of people, however, will not take such a position and "believe it to be impracticable in the face of stern reality."

This pamphlet relates Quaker service in many countries to Quaker Pacifism in the excellent closing sections. The American Friends Service Committee, Work Camps, Friends' Centers, especially the Center at Geneva, Switzerland, are all shown as the product of a spirit which seeks to build, not merely "to mop up." Quaker educational experiments, in Quaker Schools and elsewhere, present

other aspects of the same spirit of genuine concern and respect for every human being.

Bibliographical references at the end of each section suggest deeper study by those in whom the pamphlet has roused concern. Another pamphlet might well be prepared by the same or another Quaker group giving more detailed information concerning different proposed steps toward world government.

EDITH REEVES SOLENBERGER.
Lansdowne Meeting (Race Street).

CORRECTION

The letter which came with the manuscript entitled "Problems for Friends in the Way of Reconciliation," published in THE AMERICAN FRIEND, October 8, contained the names of Elton Trueblood and Jesse Stanfield. Unfortunately, because of a too hasty reading of the letter, Elton Trueblood instead of Jesse Stanfield was credited with the authorship of the article. The responsibility for this mishap is mine and I most humbly beg the pardon of these men and the readers of THE AMERICAN FRIEND.

MURRAY S. KENWORTHY.

STUDIES IN QUAKERISM NOW APPEAR IN PENN ADULT QUARTERLY

In the current issue of the *Penn Adult Quarterly*, there are two lessons on Quakerism written by Rufus Jones. This is the beginning of a series of lessons on the "Quaker Way of Life," one or more of which will appear in each issue of the *Penn Adult Quarterly*. A Committee of the Five Years Meeting, headed by James R. Furbay, has prepared this series of lessons on Quakerism, and the Publication Board is happy to make this available to a large number of readers through the medium of the Quarterly.

Just as the Quarterly has always carried a lesson on temperance each quarter, now it will carry one or more lessons on Quakerism each quarter. The lessons for the current quarter are about the history of the Quakers, one lesson containing the story of the Quakers from their origin in England, the second lesson taking up the story in America. Rufus Jones has given us here a valuable and convenient short summary of Quaker history. Added to each lesson are some pertinent questions for discussion, arranged by Percy M. Thomas. Lists of books for further reading on the subject are also included.

The topics which are to be treated in coming quarters are: The Story of the Quakers, A Religion of Inwardness, The Christian Experience of God, Reality and Sincerity, Reverence for Personality, Prayer and Private Communion, Public Worship, The Use of the Bible, Democracy of Organization, The Way of Peace-Makers, The Way of Human Service, Simplifying Life for Larger Service. Writers for these topics are: Rufus M. Jones, Russell E. Rees, Alexander C. Purdy, Elbert Russell, J. Herschel Coffin, Harvey Jones, Cecil E. Hinshaw, William E. Berry, Murray S. Kenworthy, Esther B. Jones and Raymond Binford.

It is possible that these lessons may appear in pamphlet form later, but users of the *Adult Quarterly* will have the advantage of having them in advance. Such users may wish to cut out from their Quarterlies these Quaker lessons and save them to bind with the coming lessons in the series.

NEWS ABOUT THE GERMAN CONFESSIONAL CHURCH

Fairly recent evidence concerning the German Confessional Church in wartime has reached us.

This evidence refers to "the vast passive support" given by millions of people to the opposition churches. Government officials are forbidden to belong to them, although by no means all of them have yet formally resigned.

Pastor Niemoller's church, in the days when he was preaching, was always filled an hour before the service, and in spite of his imprisonment large crowds continue to gather.

In spite of everything the Confessional Church continues to gain new members.

There is said to be a remarkable change in the attitude of the average better-class and working-class German toward the Jew. The violent persecution of Jews has produced something like a reaction in their favour among more decent-minded Germans.

The Spiritual Issues of the War.
London, Sept. 3, 1943.

AMONG OUR CONTRIBUTORS

MURRAY C. JOHNSON — Pastor, Union Street Meeting, Kokomo, Indiana.

RUPERT H. STANLEY—Pastor, Friends Meeting, Poughkeepsie, New York.

OLIVER M. FRAZER — Pastor, Friends Meeting, Worcester, Massachusetts.

PERCY M. THOMAS — Promotional Secretary, and Acting Secretary, Five Years Meeting.

FURNAS TRUEBLOOD — Pastor, West Richmond Meeting, Richmond, Indiana.

JAMES R. FURBAY — Pastor, First Friends Meeting, Marion, Indiana.

MERLE L. DAVIS—Administrative Secretary, Friends Board of Missions.

Our World

TWO ATTITUDES

The following is taken from *The Reporter* published by the National Service Board for Religious Objectors:

"The following appeared recently in the Coshocton, Ohio, *Tribune*: 'It is solemnly resolved by the Coshocton County Bi-County Council that the laws creating Conscientious Objectors a special privileged class enabling them to avoid service in the armed forces of the United States be repealed at once.

'It is further solemnly resolved that all conscientious objectors be selected and inducted into the armed forces of the United States as non-combatant troops.'"

In the same issue of *The Reporter* appeared the following answer of Mrs. Roosevelt's to the question, "How do you think our boys who have gone to war and risked their lives should treat conscientious objectors after the war?" Her answer was, "I should think that the boys who go through the war, and who believe in what they are doing, would have respect for a conscientious objector who had an equally strong belief that he should not kill other people.

"We have put these conscientious objectors to work in this war. They are clamoring for more dangerous work. Some of them are already doing work which requires great courage, but not the taking of another man's life. It would certainly seem a curious thing to me if a boy were not able to understand, having deep convictions himself, that other people have a right to equally deep convictions and that they should be respected."
—*News Letter, Washington Friends Meeting.*

* * * *

A WORTHY CONCERN

In these days when so many Quaker boys are in the armed forces in one capacity or another, they may often find themselves in unfamiliar cities where there is no regular Friends' group but where there are one or two Friends families who would be glad to welcome them if only there were some means of making contact.

The Friends papers could perhaps perform a valuable service by publishing from time to time lists of names, addresses, and telephone numbers of such isolated Friends, where anyone desiring a Friendly contact would be welcome.

We would like to start such a list by inviting any Friend who happens to be in Nashville, Tennessee, to call 6.2958, and they will be sure of a welcome, a meal, and a bed, no matter what their opinions or uniform.

Sincerely your Friends,
KENNETH AND ELISE BOULDING.

QUAKERDOM · AT · LARGE

Friends of Milo S. Hinckle, formerly Secretary of Indiana Yearly Meeting and recently pastor of the Mt. Airy meeting in North Carolina, will be interested to know that he and his wife "are now pleasantly located at 432 East Main St., (Plainfield, Indiana), in the home formerly occupied by so many fine pastors of this strategic Meeting of Friends."

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Dr. Raymond E. Mendenhall has gone to Tehuacana, Texas, where he will teach Education subjects in Westminster College, a former Methodist Protestant institution which is now a part of South-Western University. For the past fourteen years Dr. Mendenhall has been director of Teacher Training at Otterbein College. Before coming to Otterbein he was at Bemidji State Teachers College, Bemidji, Minnesota. He is Chairman of the Board on Public Morals of the Five Years Meeting.

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Miss Dorothy C. Hanson, daughter of Mrs. R. E. Mendenhall, has secured her release from Granville High School, to accept an appointment to the faculty of Miami University at Oxford, Ohio, as a specialist in the teaching of English and Speech.

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Elizabeth M. Reagan, pastor at Lick Creek and Newberry meetings, Blue River Quarterly Meeting, gave the Homecoming sermon at Coloma, Indiana, on September 6, where she was pastor more than twenty years ago.

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The friends of A. J. Furstenberger will be interested in the news of his recent assignment by the Miami Conference of the United Brethren Church to the pastorate of the Zion U. B. Church in Dayton, Ohio. He resides at 8 Grove Avenue.

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PENDLE HILL NOTES

The Fall Term at Pendle Hill opened on October 1 with the usual number of persons in residence, that is, forty-five to fifty, including staff, students and visitors. Among the students are three married couples and two babies, two young women who have lived in China, a Negro student, graduate of Morgan State College, a Czecho-Slovakian doctor of philosophy, an Indian from India, a member of the German Yearly Meeting, and one daughter of a member of the Board of Managers of Pendle Hill. Seven have taught at colleges. Of the whole resident group more than half are members of the Society of Friends or of the Wider Quaker Fellowship. All are entering upon their work at Pendle Hill with devotion and enthusiasm.

NEWS OF OUR MEETINGS

The Pennville Friends Church observed Rally Day, Sunday, October 4, with a special program and a timely message, "Volunteers for the Armed Service," by the pastor, Truman Whitaker. The increase in attendance was an inspiration that is helping the members to do more efficient work.

Home coming is planned for Sunday, October 18, at the Pennville Church. A special program is planned with a basket dinner at the noon hour, and Oscar and Alice Trader, former pastors, will be the speakers for the afternoon session. All members, former pastors, and interested friends are invited to attend.

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The Annual Harvest Festival for Friendsville Academy will be held on Tuesday evening, November 24th, in Thatcher Hall, under the sponsorship of the Women's Missionary Society, Friendsville, Tennessee. Money, or gifts for any department of the school may be addressed to Irene G. Ellis, Friendsville, Tennessee.

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A reception held at the Friends Church in Noblesville, Ind., in the evening of September 23, to welcome a new pastor, Frank J. Long, with Mrs. Long and their children, Betty and Bob, was largely attended by the membership and friends of the congregation.

An unusual feature of the event was the presence of the retiring pastor, William J. Cleaver, who after fifty years in the ministry, for the first time had the privilege of extending a public welcome to his successor, who is also to be his pastor.

There was a program of instrumental and vocal music. Following a song of greeting by the audience the Long family gave a surprise response in song, the son playing the cornet accompaniment. Chairmen of the various departments of church organization made brief talks emphasizing the welcome. Frank Long and wife each spoke happily of their anticipation for future usefulness in the activities of the church.

Fredric E. Carter, Superintendent of Western Yearly Meeting, who with Mrs. Carter was present, made a brief address. Other special visitors were Rev. Burnie Cook and wife, of Sheridan and Mrs. William Darter, of Marion.

George School entered upon the last year of its first half century on Third day, Ninth Month 22, with a very satisfactory enrollment in spite of a somewhat larger number of changes during the summer than is usually the case. There are 65 day students, one more than last year, 28 boys and 37 girls. The boarders number 342, the same as last year, 163 boys and 179 girls. There are 217 children of Friends, seven less than at the opening of school last year, but three more than two years ago, and therefore next to the largest number of Friends ever enrolled in one year. There are a number of children from foreign countries. There are eight English boys and girls. Of these, four are Friends children. Six others represent Peru, Puerto Rico, the Dominican Republic, Russia, and Germany.

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Kokomo Quarterly Meeting was held at New Salem, south of Greentown, Indiana, September 18-20, 1942. Meeting on Ministry and Oversight convened on Friday at 10:30, opened as usual with a service in song and prayer. Polly Couch Bowman of Hemlock Meeting, Fred Snow, pastor of Wilder Meeting, and Murray C. Johnson of Union St. Meeting, Kokomo, had part in the meeting.

At the afternoon session the subject of the Spiritual condition of our meetings was opened by Fanny R. Gentry, pastor of Hazel Dell and New Salem meetings. An interesting discussion on the subject followed.

Ruby Snow, one of the delegates to our recent Yearly Meeting, gave a very interesting report of the different departments of work in the Yearly Meeting.

Arthur Haworth, new pastor of New Hope Meeting, brought the Gospel message at the Saturday morning session of the Quarterly Meeting, reading from the 51st Psalm. The theme of his message was "David's sin, and God's Saving Grace."

Fredric Carter, Evangelistic Superintendent of Western Yearly Meeting was present and made announcement of his chief objective in the evangelistic work for the coming year.

The closing session of the Quarterly Meeting was held by the young people of Kokomo Quarterly Meeting, convened at 2:30 Sunday afternoon. After a short business session in which plans for the coming year's work were outlined, the chairman, Robert Freeman, of New Salem Meeting, introduced the speaker, Milton Hadley of White's Institute near

Wabash, Indiana. His message, based on the Sermon on the Mount, encouraged the young people to build Christian character, and a Christian world.

A. HARVEY MENDENHALL.

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During the second week of November, Union Street Meeting, Kokomo, will observe the 75th Anniversary of its establishment. There will be three special occasions during the week. On Tuesday night, of November 10, there will be a meeting, open to all citizens of the community, when an outstanding speaker, (his name cannot be definitely announced yet) will speak on Friends' contribution to society in general. On Thursday night, of November 12, there will be a church supper to which representatives of nearby Friends Meetings will be invited. Murray S. Kenworthy, former pastor and present Acting Editor of THE AMERICAN FRIEND, will present some phase of our work. On Sunday morning of November 15, Alvin T. Coate, prominent Friend and business man of Indianapolis, will deliver an address on "Union Street Friends Church and the Next Seventy-Five Years." At this last service our members are hoping to make a special offering of at least $1,000.00 to be applied on the principal of the church debt.

* * * *

Blue River Meeting near Salem, Indiana, is happy to have a pastor this year who lives in the community. He is John Baxter, and came to us the first of September from Iowa Yearly Meeting. We are glad to welcome him, his wife and little daughter, and trust the year ahead will see much accomplished.

For a long time, monthly meeting has been held after the morning worship service on Sunday. We are trying a new plan. We are meeting on a Thursday night once each month, in the homes of members, for a covered dish supper, which is followed by the regular monthly meeting. Such a meeting was held on the evening of October 8, when Friends met at the home of Mrs. Zelma Morris. Friends took with them not only a bounteous supper, but the "makings" of many future meals for the new pastor and his family, thus welcoming them in a material way.

* * * *

The Young Friends Activities Committee of North Carolina Yearly Meeting of Friends met for its annual week-end fall retreat in the home of Mr. and Mrs. Madison Hammond in Farmer, North Carolina, October 2-4. Plans for the coming years' work were formulated, "Building for Tomorrow's World" being selected as the theme. A theme song, "The New World" (Tune: "Spacious Firmament" or "The Creation"), was adopted and copies will be distributed to all interested young Friends.

The following plans and projects were adopted:

1. The committee is to assist financially in the construction of a stone fireplace in the recreation room of Buck Creek Civilian Public Service Camp at Marion, N. C.

2. To continue the publication of *The Young Friend* to be issued quarterly. Irene Parker of High Point is to be editor.

3. A bibliography will be compiled and published for individual reading and for group discussions.

4. No mid-year conference will be held this year.

5. Committee members are to make special efforts to attend all young Friends rallys and quarterly meetings.

6. The committee offers to assist the Civilian Public Service Board of the Yearly Meeting in the sale of Civilian Public Service stamps and bonds and in any other way it is needed.

7. It is hoped that the young Friends camp will be held in June, 1943, however, plans are indefinite as to the time and place. Hopes are that it may be moved to a more centralized part of the state and where there are better transportation facilities.

* * * *

The second annual retreat for Young Friends was held at the Sigma Phi Alpha cabin at Whipple Dam September 19th and 20th. Approximately 30 students and 15 other persons were in attendance and participated in the discussions.

The program of Saturday afternoon was led by Professor Donald D. Stevenson, a member of the State College Meeting. The general subject was Foreign Service Activities as a Method of Expressing Christian Convictions. The evening session was led by Ralph Hernly, Director of the C. P. S. Camp of Howard, Pa., assisted by Charles Suter, Assistant Director and Educational Director of the camp, and Robert Smucker, a C. O. member of the camp. The topic for discussion was The Civilian Public Service Camps as a Method of Expressing Christian Convictions. The leaders showed intimate experiences of camp life and discussed the philosophy of the camps and those who are responsible for them.

The Sunday morning program was led by Charles Read, Professor of History at Juniata College, Huntingdon, and a member of the State College Meeting. The discussion of the subject followed a Meeting for Worship which was held out of doors.

The retreat was made possible through the cooperation of Phil Thomford, Palmer Sharpless, Harold Walton, Don Pratt, Edward Hannum, Helen Borton, Ann Scheffield and other students. In addition to the more serious side of the occasion many participated in the swimming, boating, hiking and singing, and all participated in the eating. It was a profitable and pleasant opportunity for the new students to become acquainted with the upper classmen and some of the members of the meeting.

C. E. MYERS.

* * * *

The Watseka, Illinois, Friends Church writes of increased attendance, growing interest on the part of the young people, and great spiritual uplift, under the convincing and fearless leading of their pastor, Maud Carter Smock. Two weekly prayer meetings, one held in some Friend's home, and the other at the church, have been a constructive force. Junior church is held every Sunday dur-

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ing the regular worship service; a Junior and Intermediate group meets on Sunday afternoons; the Senior Young People's Group meets for discussions Sunday evening. There has been an increased interest in mission work, and the Missionary Society is studying "present-day needs in a changing and war-torn world."

MARRIAGES

ALLEN-ALLEN—Jennie C. Allen, member of First Friends at Indianapolis, and R. Forrest Allen, member of Whittier Monthly Meeting, were married at Whittier, California, August 2, 1942.

BROWN - SIMMONS — On August 16, 1942, Mabel Simmons, and Donald Brown, son of Frank C. and Bertha C. Brown.

DOLLARHIDE-OLMORE—Grace Woodard Olmore, daughter of Mary C. Woodard, and George W. Dollarhide, on August 31, 1942.

HESSONG-LEASURE—In a surprise ceremony after Meeting on September 27, 1942, Maxine Leasure, and Dale Worth Hessong, grandson of William E. and Achsah C. Osborn. William O. Trueblood officiating.

MITCHELL-HEMPEL — Lillian Schussler Hempel of Southport, Indiana, and Dr. Raymond E. Mitchell, of First Friends, Indianapolis, on September 19, 1942.

PAGE-RILEY—On the evening of October 4, 1942, at Traverse City, Michigan, Friends Meeting, Nina Eileen Riley, daughter of John and Florence Riley, to Robert Lloyd Page, son of Orville and Hazel Page. Chester B. McKean, minister.

STANTON-PEEL—On October 12, 1942, Margaret Peel, to Herbert Andor Stanton, in Chicago, in a meeting under the care of the Fifty-Seventh Street Meeting of Friends.

WILLIAMS - PAUL — Margaret Ann, daughter of Lindley L. and Meta E. Paul, and Douglas J. Williams, on September 18, 1942.

BIRTHS

ALEXANDER—To Mr. and Mrs. Preston Alexander of San Gabriel, California, a daughter, Kathryn Louise.

CRESSON—To G. Warder and Thelma S. Cresson, on July 4, 1942, a daughter, Elizabeth Ann.

FORDING—To Earl M. and Iva S. Fording, on September 18, 1942, a daughter, Bonnie Lou.

HOCKETT—To R. Howard and Rosemary Bell Hockett, a daughter, Mary Katherine, on September 23, 1942.

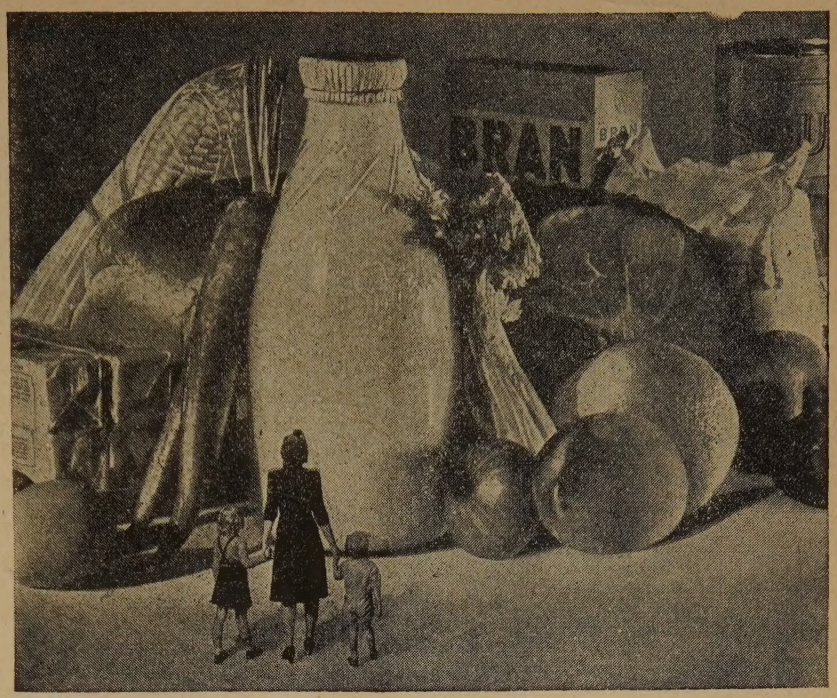
LAMB—To Russell W. and Jewel Bridgford Lamb, on August 15, 1942, a daughter, Priscilla Elizabeth.

SALISBURY—To Leon and Esther Cook Salisbury of Russellville, Ohio, on October 2, 1942, a son, Thomas Eugene.

DEATHS

GREENE—Lou Ella Greene, on August 2, 1942.

LEWIS — Charles Arthur Lewis, born in Indianapolis and a member of First Friends, died in New York City, September 8, 1942. Surviving are his wife, Dorothy Eaton Lewis; a son, Richard W. Lewis; two daughters, Mrs. Robert O. Thomas and Nancy Lewis; and two sis-



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ters, Jessie D. Lewis and Myrtle B. Cameron.

MYERS—Leona May Myers, on September 14, 1942, leaving two sons and one daughter. Outstanding were her amazing patience and Christian faith through twenty-six years of suffering.

OVERMAN—Dr. Charles J. Overman, a faithful and valued member of First Friends Meeting in Marion, slipped away quietly from this life on October 3rd at his home in Marion. For over forty years he had practiced medicine, and for a number of years had served as a trustee of his meeting. He had been busy during the day with matters of the church, before his death in the evening. The funeral service was held on Tuesday, October 6th. There was a message and fitting tribute by the pastor, James R. Furbay, and a period of silent worship, the depth of which was felt by all. The local medical association wrote a beautiful tribute.

RINER—On August 31, 1942, at the home of her parents, Charles and Elva Riner, near West Elkton, Ohio, Jean Riner, aged 17 years, following a six weeks illness. Jean was a faithful and helpful member of the West Elkton Meeting and will be greatly missed. Funeral services were held September 2; Arthur Hammond in charge with Elbert Portis assisting.

RUGG—On September 30, 1942, at the home of her son, Allen M. Rugg, Sr., in Denver, Colorado, Annie Booth Rugg. She was born July 1, 1857, in Plattekill, New York, the daughter of Hiram and Mary Birdsall Minard. She attended Cleveland Bible School where she was united in marriage with Leverett J. Rugg, in 1893. Together they engaged in pastoral work in Michigan, Indiana, New York, North Carolina, and Ohio. When Mr. Rugg's health necessitated giving up active work, they moved to Colorado; and after his death in 1912, she continued to make her home there. She is survived by one son. Funeral services were in charge of Norman E. Young.

SPEER—On September 3, 1942, at his home near Wilmington, Ohio, John Speer, aged 73 years. He was born in Iroquois County, Illinois, and moved with his parents to the Dover community when he was five years of age. He spent the remainder of his life there, and was a loyal member of the Dover Friends Church. Surviving are his wife, three sons and two daughters. The funeral services were held at Dover; conducted by Loren Hadley, Hugh J. Wright and Jane Carey. Burial was in Sugar Grove Cemetery.

WHITE—On September 3, 1942, in Whittier, California, David H. White, after a rich life of three score and ten years. He was born in Iowa, the son of Addison and Eliza White. He had been a very active member of the Whittier meeting since 1894, and for many years an elder. He held numerous positions of responsibility both in the local meeting and in the Yearly Meeting. It was a tribute to his life and influence when the main floor of the church was filled to capacity for the memorial service, conducted by O. Herschel Folger and Edwin McGrew. He is survived by his wife, Grace Hodgin White, member of the Five Years Meeting Mission Board; two daughters, Margaret Rosedale of Yorba Linda, California, and Martha Miller, of Jamaica, West Indies; a son, Rowland White; seven grandsons; and two sisters, Anna Marshall of Whittier, and Mary White, missionary to Jamaica.

WRIGHT—Frances Hunt Wright, July 5, 1942.

LOCAL MEETING DIRECTORY

BERKELEY, CALIFORNIA

Friends Memorial Church, Fulton Street at Channing Way. Morning worship, 11 o'clock. Evening service, 7:45. Gorman Y. Doubleday, minister. Phone Thornwall 5370.

CHICAGO, ILLINOIS

Chicago Monthly Meeting, 110th Street and Longwood Drive. Bible School 10:30, Meeting 11:30. Rock Island Suburban Line to 111th Street. Halsted streetcar—"111th Sacramento," get off at Longwood Drive. Russell E. Rees, Minister, 2208 West 111th Street. Phone Cedarcrest 2715.

Evanston Meeting, Maple and Greenleaf, Evanston. One block east of Ridge Boulevard, two blocks nort hof Main Street. Bible School at ten; Meeting for Worship, eleven. Anne Willis, 1566 Oak Ave., Evanston, Illinois.

57th Street Meeting, 1174 East 57th Street, John Woolman Hall. Meeting for worship, 10:45; Religious Forum 11:30 a. m. E. Howard Marshall, 7131 S. Eberhart Avenue, Chicago. Phone Radcliffe, 1135. Alice B. Flitcraft, 513 Keystone Avenue, River Forest, Ill. Phone Forest 2824.

CINCINNATI, OHIO

Cincinnati Friends Meeting, Eden and Donahue Sts. Take either car 55 or 78 to University Ave., then walk east three blocks. Bible School, 9:45, and Meeting for Worship, 11 a. m. Burton S. W. Hill, 2803 Bellevue Ave., Cincinnati, Ohio.

DENVER, COLORADO

Friends Meeting, 4100 Shoshone St., Worship 11 a. m., Church School 9:45 a. m., Norman E. Young, Minister, 4146 Irving St. Tel. Gr. 4741.

DETROIT, MICHIGAN

First Friends Church, Fullerton and Ohio Ave., in Noble School Bldg. Take Grand River car to Ohio, then two blocks north. Bible School, 10 a. m., Meeting for Worship, 11 a. m. Send names and addresses of people coming to Detroit to Dr. Bruce Douglas, 18066 Warrington Drive, Detroit, Michigan.

INDIANAPOLIS, INDIANA

First Friends Church, 13th at Alabama Street. Church School, 9:30 a. m. Meeting for Worship, 10:45 a. m. Herbert Huffman, Minister. RIley 5224, Office Telephone.

MINNEAPOLIS, MINNESOTA

Friends Church, 1st Avenue South at 14th Street. Bible School at 10 a. m. Meeting for Worship at 11 a. m. Pastor, Wendell Hansen, 111 W. 45th Street. Telephone Pleasant 2960.

NEW YORK, N. Y.

United Meetings for Worship of Twentieth Street Meeting and Fifteenth Street Meeting. From October through April at Friends Meeting House, 221 East 15th Street, First Day at 11:00 a. m. Visitors welcome.

ROSEVILLE, CALIFORNIA

Citrus Heights Friends Church, Old Auburn Blvd., one-fourth mile off Highway 99 E between Sacramento and Roseville. Morning Sunday School at 10:00, Worship at 11:00. Evening Service, 7:30 T. Eugene Coffin, Minister. Phone Roseville, 356-F-11.

SEATTLE, WASHINGTON

Friends Memorial Meeting, 23rd and East Spruce. Bible School, 10:00. Meeting for Worship, 11:00. Edward Wagenknecht, Minister. Phone Ev. 0649.

University Friends Meeting, 3959 15th Ave., N. E., Phone Melrose 7450. Religious discussion, 10:00 a. m. Meeting for Worship, 11:00 a. m.

WASHINGTON, DISTRICT OF COLUMBIA

Washington Monthly Meeting of Friends, affiliated with Five Years Meeting, 13th and Irving Streets, N. W.; Bible School, 9:45 a. m., Meeting for Worship, 11 a. m. Visitors welcome.

Friends Meeting, 2111 Florida Ave., one block from Conn. Ave. Meeting for Worship First-day at 11 o'clock. First-day school at 9:45. Friends and others interested are cordially invited.

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